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BOOK OF QUINTE EVIDENCE

1870-1871-1872-1873-1874-1875-1876-1877-1878-1879

1878

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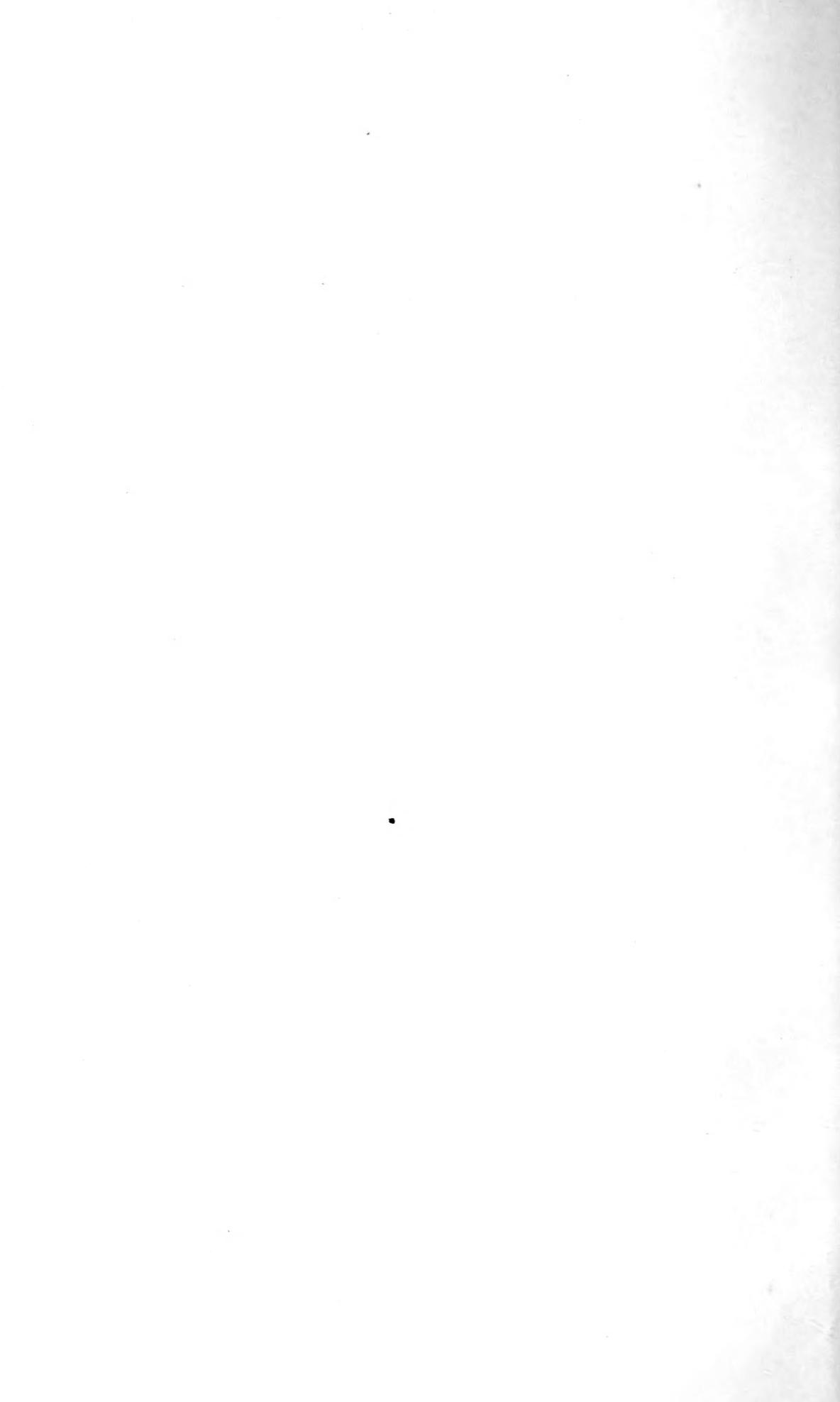




The Book of Quinte Essence

or

The Fifth Being.



The
 Book of Quinte Essence
 or
 The fifth Being;
 That is to say,
 Man's Heaven.

A tretice in englisch breuely drawe out of þe book of quintis
 essencijs in latyn, þat hermys þe prophete and
 kyng of Egipt, after þe flood of Noe,
 fadir of philosophris, hadde by
 reuelacioun of an aungil
 of god to him
 sende.

EDITED FROM THE SLOANE MS. 73, ABOUT 1460-70 A. D.

BY

FREDERICK J. FURNIVALL, M. A.

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O X F O R D :

BY T. COMBE, M.A., E. PICKARD HALL, AND H. LATHAM, M.A.,

PRINTERS TO THE UNIVERSITY.

THE odd account of the origin of this Treatise—in its first lines—caught my eye as I was turning over the leaves of the Sloane Manuscript which contains it. I resolved to print it as a specimen of the curious fancies our forefathers believed in (as I suppose) in Natural Science, to go alongside of the equally curious notions they put faith in in matters religious. And this I determined on with no idea of scoffing, or pride in modern wisdom, for I believe that as great fallacies now prevail in both the great branches of knowledge and feeling mentioned, as ever were held by man. Because once held by other men, and specially by older Englishmen, these fancies and notions have, or should have, an interest for all of us ; and in this belief, one of them is presented here.

The loss of our sweet, bright, only child, and other distress, have prevented my getting up any cram on the subjeet of Quintessence to form a regular Preface. The (translated?) original of the text is attributed to Hermes—Trismegistus, “or the thrice great Interpreter,” so called as “having three parts of the Philosophy of the whole world”*—to whom were credited more works than he wrote. The tract appears to be a great fuss about Spirits of Wine ; how to make it, and get more or

* The Mirror of Alchimy, composed by the thrice-famous and learned Fryer, *Roger Buchon*, 1597.

less tipsy on it, and what wonders it will work, from making old men young, and dying men well, to killing lice.

The reading of the proof with the MS. was done by Mr. Edmund Brock, the Society's most careful and able helper. To Mr. Cockayne I am indebted for the identification of some names of plants, &c. ; and to Mr. Gill of University College, London, for some Notes on the Chemistry of the treatise, made at the request of my friend Mr. Moreshwar Atmaram. The Sloane MS. I judge to be about, but after, 1460 A.D.† The later copy (Harleian MS. 853, fol. 66) seems late 16th century or early 17th,† and has been only collated for a few passages which require elucidation. The full stops and pause marks of the MS. and text require to be disregarded occasionally in reading.

EGHAM, 16th May, 1866.

† Mr. E. A. Bond of the British Museum has kindly looked at the MSS., and puts the Sloane at 1460-70 A.D., and the Harleian at about 1600.

THE BOOK OF QUINTE ESSENCE OR THE FIFTH BEING;

THAT IS TO SAY,

MAN'S HEAVEN.

[Sloane MS. 73, fol. 10. Brit. Mus.]

BOOK I.

With þe myȝt, wisdom, *and grace* of þe holy trynite, I write to
þou a tretice in englisch breuely drawe out of þe book of
quintis essencijs in latyn, þat hermys þe prophete and kyng
of Egipt, after þe flood of Noe, fadir of philosophoris, hadde
by reuelacioun of an aungil of god to him sende. þat þe
wijsdom and þe science of þis book schulde not perische.
but be kept and preserued, vnto þe eende of þe world, of alle
holy men from al wickid peple and tyrauntis for greet perilis
þat myȝte falle þerof. For wiþinne þis breue tretis, wiþ þe
grace of god. I wole more determine of practis* þan of theorik.
ȝitt ben boþe nedeful / The firste and souereyneste priuyte þat
god, maker of kynde, ordeyned for mannys nede, how þat olde
euangelik men, and feble in kynde, myȝte be restorid, and haue
ȝen her firste strenkþis of ȝongþe in þe same degree þat is in
al kynde. *and* be mad hool parfisȝtly, except þe strok of þe
þundir blast, *and* violent brusuris, and oppressynge of to myche
betynge / Also perilous fallyngis of hiȝ placis, to myche absty-
nence, *and* oþere yuel gouernance ȝens kynde. And also þe
teerme þat is sett of god, þat noman may a-schape. as Iob seiþ in
latyn / “Breues dies hominis sunt &c.” Forsoþe philosophoris

[Fol. 10.]
By the grace
of God I
translate you
this Treatise
revealed to
Hermes by
an angel after
Noah's flood,
that the
knowledge of
this book
may be pre-
served to the
end of the
world.

[* practise,
MS. Harl.]
God's greatest
secret for
man's need is
how to re-
store old fee-
ble men to
the strength
of their youth,

except in case
of thunder-
blast, and
too much
fasting,
and the term
set for all
men.

[Nota.]

The purest substance of corruptible things is Quinte Essence or man's heaven.

[* Fol. 10b.]
Quinte Essence is incorruptible as to the four qualities of man's body,

but not as the heaven of God.

It is called,
1. Burning Water; 2. the Soul in the spirit of Wine;
3. Water of Life; and if you wish to conceal it, Quinte Essence.

It is neither moist and cold like water,
nor hot and moist like air,

nor cold and dry like earth,
nor hot and dry like fire.

It gives incorruptibility,
[* Fol. 11.] for it prevents dead flesh from rotting,

and much more the living flesh of man. It is Man's Heaven,

clepen þe purest substauice of manye corruptible þingis elemetid. quinta essencia. þat is to seie, mannys heuene, drawe out by craft of mani. for whi, as quinta essencia superior. þat is, heuene of oure lord god, in reward of þe .iiij elementis, is yncorruptible and vnchaungeable / riȝt so *quinta essencia superior inferior. þat is to seie, mannys heuene, is incorruptible, in reward of þe .4. qualitees of mannys body, and so it is preued naturaly þat oure quinta essencia, þat is, mannes heuene, in it-silf¹ is incorruptible. and so it is not hoot and drie wiþ fier / ne coold and moist wiþ watir / ne hoot and moist with eyr. ne coold and drie wiþ erþe. but oure quinta essencia avayliþ to þe contrarie as heuene incorruptible / But vndirstonde þat oure qui[n]ta essencia is nouȝt so incorruptible as is heuene of oure lord god. but it is incorruptible in reward of composicioun maad of þe .4. elementis. and it hath .iiij. names by the philosophoris. þat is to seie / brennynge watir / þe soule in þe spirit of wyn, and watir of lijf / But whanne ȝe wole concealle it. þanne schal ȝe clepe it oure quinta essencia. for þis name, and þe nature þerof, riȝt fewe philosophoris wolde schewe / but sikurly þei biriede þe truþe with hem. and witiþ weel þat it is clepid brennynge watir. and it is no brennyng watir. forwhi. it is not moist ne coold as comoun watir. for it brenneþ, and so doiþ not comyn watir. ne it is nat hoot and moist as eir. for eir corrumpiþ a þing a-noon, as it schewiþ weel by generacioun of flies, and areins, and siche oþere. but sikirly þis is alwey incorruptible. if it be kept cloos fro fliȝt / Also it is not coold and drie as erþe. for souereynly it worship and chaungiþ. And it is not hoot and drie as fier, as it schewiþ by experience. for hoot þingis it keliþ. and hoot sijknessis it doiþ awey / Also þat it ȝeueþ incorruptibilitate, and kepiþ a þing fro corruptibilitate *and rotynge, it is preued þus / Forwhi. what pece of fleisch, fisch, or deed brid, be putt þerinne. it schal not corru[m]pe ne rote whilis it is þerinne / miche more þanne it wole kepe quyk fleisch of mannys body from al manere corruptibilitate and rotynge / This is oure quinta essencia. þat is to seie, mannys heuene, þat god made to þe con-

¹ [MS. siff.]

seruacioun of þe .4. qualitees of mannys body. riȝt as he made his heuene to þe conseruacioun of al þe world / And wite ȝe for certeyn þat manye philosophoris and lechis þat ben now, knowe nouȝt þis quinta essencia, ne þe truþe þerof / Forwhi ; god wole not þat þei knowe it. for her greet brennyng eoueitise and vicious lyuyng / Forsoþe quinta essencia superior. þat is to seie, heuene of oure lord god bi him silf. / Aloone / ȝeueþ not conseruacioun in þe world, and wondirful influence. but by þe vertue af þe sunne. planetis, and oþere sterris. riȝt so oure quinta essencia, þat is, mannys heuene, wole be maad fair wiþ þe sunne mineralle, fynyd, schynynge, incorruptibile; and euene in qualite þat fier may not appeire, corrumpe, ne distroie. and þis is verry gold of þe myn. of þe erþe. or of þe floodis gaderid / for gold of alkamy maad with corosyues distroieþ kynde. as aristotle and manye oþere philosophoris prouen / and þerfore good gold naturel, and of þe myn of þe erþe, is clepid of philosophoris sol in latyn. for he is þe sonne of oure heuene. lich as sol þe planet is in þe heuene aboue. for þis planete ȝeueþ to gold his influence, nature, colour, and a substaunce incorruptible. And oure quinta essencia, mannys heuene, is of þe nature *and þe colour of heuene / And oure sol, þat is, syn gold of þe myne, schal make it fair, riȝt as sol þe planete makiþ heuene fair / and so þese two togidere ioyned schal ȝeue influence in us. and þe condiciouns of heuene and of heuenly sonne / in as Miche as it is possible in deedly nature, conseruacioun and restoryng of nature lost, and renewyng of ȝongþe / And it schal ȝeue plenteuously heelþe. and so it is preued by astronomy aboue. þat sterris þat haþ influence vpon þe heed and þe necke of man / as ben þe sterris of aries. taurus, and gemini, ȝeueng influence syngulerly vpon Gerapigra galieni / And þerfore it haþ a synguler strenkþe by þe ordynaunce of god to drawe away þe superflue humouris fro þe heed, þe necke, and þe brest, and not fro þe membris bynþe / And so I seie of spicis þat drawiþ humouris fro þe knees, þe leggis, and þe feet, þat resseyuen a synguler influence of þe sterris of Capricorn. Aquarie and pisces, and riȝt so of oþere, et cetera / Comouunce ȝe not þis book of deuyne secretees to wickid men and auerous.

preserving his body as Heaven does the world.

Many know it not now for their covetousness and vice.

But as God's Heaven is aided by sun and stars, so our Heaven, or Quente Essence, is made fair by the sun mineral, or pure gold of the mine, not of alchemy.

[Nota.]

Good natural gold is called Sol, because Sol the planet gives gold its power, colour, &c.

Our Quente Essence is the
[* Fol. 11b.] colour of heaven; gold makes it fair; and the two work in us (so far as is possible) renewal of youth, and give health plenteously.

As Aries, Taurus, and Gemini draw humours from the head and breast, and

[Nota.] not the limbs beneath, so those spicis that do draw from these limbs get their power from Capricorn, &c.

Tell not these divine secrets to wicked men.

To make
Quinte Es-
sence.

Take the best wine, or any not sour;

distil it, and the 4 Elements shall be left like dregs. Distil 7 times to get Burning Water;

[* Fol. 12.]

put this in a Distiller in a furnace, and let the vapour rise, condense, and be distilled till it is turned into Quinte Essence, and parted from the 4 elements.

[Nota.]

Distil it 1000 times, and it shall be glorified and become a medicine incorruptible as heaven.

After many days unstopp your distiller,

and if there issues out a heaven-sweet savour, you [* Fol. 12b.] have our Quinte Essence. If not, distil again till ze hause it.

but kepe ze it in priuytee / Take þe beste wiyn þat ze may fynde, if ze be of power. and if ze be riȝt pore. þanne take corrupt wiyn, þat is, rotyn, of a watery humour. but not egre, þat is sour, for þe quint essencia þerof is naturaly incorruptible, þe which ze schal drawe out by sublymacioun / And þanne schal þer leue in þe ground of þe vessel þe .4. elementis, as it were, rotun fecis of wiyn / But firste ze muste distille þis wiyn. 7. tymes. and þanne haue ze good brennyng watir / Forsoþe, þis is þe watri mater *fro which is drawe oure quinta essencia / Thanne muste ze do make in þe furneis of aischin, a distillatorie of glas al hool of oo. pece, wiþ an hoole a-boue in þe heed where þe watir schal be putt yn. and be take out / And þis is a wondirful instrument þat þat þing þat by vertues of fier ascendith and distillith wiþinne þe vessel. per canales brachiales. þat is, by pipis lich to armys, be bore aȝen, and eftsoones ascendith, and eft descendith contynuely day and nyȝt til þe brennyng water heuenly be turned into quintam essenciam / And so bi continuelle ascencions and discencions. þe quinta essencia is departid fro þe corruptible composicioun of þe .4. elementis. For bifore þat þing þat is twies sublymed is more glorified, and is more sotil, and fer from þe corrumpeiou of þe .4. elementis more separat þan whanne it ascendith but oony. and so vnto a þousand tymes. so þat by contynuel ascendynge. and descendynge by the which it is sublymed to so myche hiȝnes of glorificacioun. it schal come þat it schal be a medicyn incorruptible almoost as heuene aboue, and of þe nature of heuene / And þerfore oure quinta essencia worshiply is clepid manrys heuene / And aftir manye daies þat it hath be in þis sotil vessel of glas distillid / ze schulen opene þe hoole of þe vessel in þe heed þat was selid with þe seal of lute of wijsdom, maad of þe sotillest flour, and of white of eyren, and of moist papere, ymeyngid so þat no þing respire out / And whane ze opene þe hoole. if þer come out a passynge heuenly swete flauour þat alle men þat come yn naturely *drawe þerto. þanne ze haue oure quinta essencia / and ellis sele þe vessel, and putte it to þe fier aȝen til ze hause it.

And anoþer maner worchinge of oure quinta essencia is þis / Take þe noblest and þe strongest brennyng watir þat ȝe may haue distillid out of pure myȝty wiyn. and putte it into a glas elepid amphora, with a long necke / and close þe mouȝ strongly wiȝ wex ; And loke þat half or þe þridde part be fulle. and birie it al in hors dounge, preparate as it is seid hereafter / so þat þe necke of þe glas be turned dounward, *and* þe botum be turned vpward. þat by vertu of þe hors dounge þe quinta essencia ascende vp to þe botum. And þe grosté of þe mater of þe watir deseende dounward to þe necke / And aftir manye daies, whanne ȝe take it out, softly lift vp þe glas as it stondith, and ȝe schal se in þickenes and cleernesse a difference bitwene þe quintam essenciam sublymed, and þe grose mater þat is in þe necke / þe wondirful maistry of departynge of þat oon fro þat oþer is þis / Take a scharp poyntel, or a pricke of yren, *and* peerse into þe wex þat hongis in þe mouȝ of þe glas aȝens þe erþe / and whanne ȝe haue peersid al fully to þe watir. take out þe poyntel or þe pricke / And þat erþely watir wole first come out þat is in þe necke / and so til it be come out vnto þe departinge bitwixe it / and þe quinta essence, þat is, manrys heuene sublymed. and whane ȝe se þat þis quint essence wole renne *and* melte aftir þat þis erþely watir be voydid. putte þanne swiftly ȝoure fyngir to þe hoole, *and* turne vp þe glas, and þanne ȝe haue þerinne oure quinta essence, *and þe erþely watir wiþoute aside. And þis is a passyng souereyn priuytee.

The þridde maner is þat ȝe take a greet glas elepid amphora, and seele it weel. and birie it weel in þe wombe of an hors al togidere. and þe pureté of þe quinta essencie schal be sublymed aboue, *and* þe grosté schal abide byneþe in þe botme / take out softli þat þat fletis a-boue. and þat þat leeueþ bihynde, putte it to þe fier.

The .iiij. maner is þis. take what vessel of glas þat ȝe wole, or of erþe strongly glasid, and þer vpon a round foot of glas wiȝ a leg. and seele þe vessel with his couertour, þat þe rod of þe foot of þe glas wiþinne þe vessel honge in þe eyr. þat þat þing þat ascendith to þe couertour in þe maner of a pott boilyngue

The second way to make Quinte Essence.

Put the strongest Burning Water into an 'amphora'; seal it up; bury it neck downwards in horse-dung, and the Quinte Essence will rise into the globe and the impurities settle in the neck. Take the glass out of the dung;

make a hole in the wax seal,

let out the impure earthy water,

and when the Quinte Essence would begin to run, turn the glass up, and keep [* Fol. 13.] your Quinte Essence.

The third way.

Put your amphora into a horse's belly instead of the dung, and proceed as above.

The fourth way.

Substitute for the amphora a vessel of glass or earth, with a tube running from the top and hanging in the air, into which

the vapour
may fall and
condense.

The fifth way.

Distil your
Burning
Water ten
times.

*To make fire
without fire,
and Quinte
Essence with-
out cost or
trouble.*

Put horse-
dung into a
vessel or pit
lined with
ashes, and
place your
vessel in it up
to the middle.
The cold top
part will con-
dense the va-
pour caused

[*Fol. 13b.]
by the heat of
the dung.

Or, place your
vessel in the
sun's rays.

*How poor
evangelic men
may get the
gracious in-
fluence of
gold.*

Borrow a Flo-
rence florin of
a rich friend,
anneal [?heat]
it on a plate
of iron, and
throw it into
some Burning
Water, taking
care to quench
the fire quickly
to prevent
the Water
wasting.

Repeat this
50 times

in fresh
Water, and
then mix all
the Waters
together.
The Water
draws out all

descende doun aȝen by þe foot of þe glas. and this instrument
may ȝe do make wiþoute greet cost / The fifþe maner is þat þe
brennyng water be .10 tynes distillid in hors dounge con-
tynuely digest.

The science of makynge of fier wiþoute fier / wherby ȝe
may make oure quinte essence wiþoute cost or trauile. and
withouthe occupacioun and lesynge of tyme / Take þe beste horse
dounge þat may be had þat is weel digest, and putte it wiþine
a uessel, or ellis a pitt maad wiþ þe erþe anoyntid þoruȝout with
past maad of aischin. And in þis vessel or pitt bete weel togidere
þe dounge. And in þe myddil of þis dounge sette þe vessel of
distillacioun vnto þe myddis or more / For it is nede þat al þe
heed of þe vessel be in þe coold eir / þat. þat þing þat bi vertu
of þe fier of þe dounge þat ascendith þerby be turned into watir
*by vertu of cooldnes of þe eir and falle doun aȝen and ascende
yp aȝen. and þus ȝe haue fier wiþoute fier, and but wiþ litil
trauile.

Also anoþer maner of fier. sette ȝoure vessel forseid to þe
strong reuerberacioun of þe sunne in somer tyme, and lete it
stonde þere nyȝt and day.

Here I wole teche ȝou how pore euangelik men may haue
wiþoute cost, and almoost for nouȝt, þe gracious influence of
gold, and þe maner of þe fixyng of it in oure heuene, þat is,
oure quinta essencia. if ȝe be pore. ȝe schal preie a riche man
þat is ȝoure freend to leene ȝou a good floreyn of florence / and
anele it vpon a plate of yren as yren is anelid. and haue biside
ȝou a uessel of erþe glasid, fillid ful of the beste brennyng watir
þat ȝe may fynde. and caste into þe watir þe floreyn anelid. and
loke þat ȝe haue a sotilte and a sleiȝþe to quenche sodeynly þe
fier, þat þe watir waaste not. and be weel war þat non yren touche
þe watir. but af[?]er caste into þe watir þe floreyn, and do so .1.
tymes or more, for þe oftere þe betterre it is / And if ȝe se þat þe
watir waaste to myche, chaunge it þanne, and take newe, and do
so ofte tymes. and whanne ȝe haue do ȝoure quenchour, putte
alle þe watriis togidere / And ȝe schulen vndirstonde þat þe
vertu of brennyng watir is sich þat naturally it drawiȝ out of

gold alle þe vertues *and* propirtees of it, *and* it holdiþ incorruptibiletee *and* an euene heete. *þanne meynge þis brennyng watir þus giltid wiþ oure quinte essence. and vse it. but be war þat ȝe quenche not þe floreyn in oure quinte essence. for þanne it were lost / And if it so be þat ȝe haue not þis brennyng watir redy. þanne quenche ȝoure floreyn in þe beste whiȝt wiyn þat may be had / For sikirly þe philosophore seiþ. þat wiyn hath also þe propirtee to restreyne in it þe influence and vertues of gold / And whanne ȝe haue do ȝoure werk. ȝe schal wite þat þe floreyn is als good, *and* almoost of þe same weiȝte, as it was afore / þerfore vse wiyn or brennyng watir giltid, so þat ȝe may be hool, and wexe glad, and be ȝong. And þus ȝe haue oure heuene, and þe sunne in him fixid, to þe conseruacioun of manny nature and fixacioun of oure heuene. þat is, oure quinte essence.

The science how ȝe schule gilde more myȝtily by brennyng watir or wiyn þan I tauȝte ȝou tofore, wherby þe water or þe wiyn schal take to it myȝtily þe influence *and* þe vertues of fyne gold.

Take þe calx of fyn gold as it is declarid here-aftir in þis book. and putte it in a siluer spone, and anele it at þe fier. *and* þanne caste þe eals of the gold in þe brennyng watir. or in wiyn .i. tynes, as I tauȝte ȝou tofore wiþ þe floreyn. and ȝe schule haue ȝoure licour by an hundrid part bettir gilt þan ȝe had tofore wiþ þe floreyn / Forwhi. fier worchiþ more strongly and bettere *in solil parties þan it doiþ in an hool plate / And also brennyng watir or wiyn drawiþ out more myȝtily bi a þousand part þe propirtees of gold fro smale parties anelid þan it doiþ fro a picke plate / And ȝe schal vndirstonde þat wiyn not alooly holdiþ in it þe propirtees of gold. but myche more þe propirtees of alle liquiblles if þei be quenchid þerinne. and þat is a soureyn priuite. Forwhi, if ȝe quenche saturne liquified in wiyn or in comoun watir .7. tynes. and aftirward in þat wiyn or watir ȝe quenche mars manye tynes. þanne mars schal take algate þe neischede and þe softnes of saturne / And þe same schal venus do, *and* alle oþere liquiblles / or ellis. And ȝe

the properties of the gold.

[* Fol. 14.]
Mix the gilt
Burning
Water with
Quinte Es-
sence.

You may sub-
stitute for
Burning
Water best
white wine,
which also re-
tains the
powers of
gold.

This gilt
Water will
make you well
and young
again. In it
you have the
Sun fixed in
our Heaven.

How to gild
Burning
Water or
Wine more
thoroughly.

Heat calcined
gold in a silver
spoon and put
it in Burning
Water or
wine 50 times,
as with the
florin before.
Your liquor
will be better
gilt, as the fire
and Water or

[* Fol. 14b.]
wine work
more power-
fully on the
grains of gold
than on a
plate.

Wine retains
the properties
of all liquiblles
quenched in
it.

If Saturn (dead)
liquefied be
quenched in
wine, and
then Mars (iron)
be quenched
in it, Mars ac-
quires the
softness of
Saturn.

Again,
if you quench
Mars in wine
and put in it
Saturn lique-
fied, this will
be made hard.

quenche mars in whiȝt wiyn or in comoun watir manye tymes.
and afterward in þe same wiyn or watir ȝe caste saturne liquified
ofte tymes. þanne wiȝoute doute ȝe schal fynde þat þe saturne
is maad riȝt hard / Therfore þe propirtees of alle liquiblē may
be brouȝt into wiyn or watir. but myche more myȝtily into
brennyng watir good and precious.

To make fire
without coals,
lime, light, &c.

Mix equal
parts of sub-
[* Fol. 15.]
limated Mer-
cury, Salt, and
Sal Ammo-
nīne,
grind them
small, expose
them to the
air, and
they'll turn
into water,

a drop of
which will eat
throu' your
hand, and
make Venus
(copper) or
Jupiter (tin)
like pearl.
If it could be
moderated it
would cure
the disease
Hell fire, and
every corro-
sive sickness.
It is also
called 'Sal
Amarus.'

The science to make a fier. þat is wiȝoute cole. withoute
lyme. wiȝonte liȝt. worhinge azens al maner scharpnes or
acciouȝt of visible fier. riȝt as worship þe fier of helle / And
þis priuytee is so vertuous þat þe vertu þerof may not al be
declarid. And þus it is maad. Take Mercurie þat is sublymed
with vitriol, *and comen salt. and sal armoniae .7. or .10. tymes
sublymed / and meynge hem togidere by euene poreioun. and
grynde it smal. and leye it abrood vpon a marbil stoon. and by
nyȝte sette it in a soft eleer eir, or ellis in a coold seler. and þere
it wole turne into watir / And þanne gadere it togidere in to
a strong vessel of glas, and kepe it / This water forsoþe is so
strong. þat if a litil drope þerof falle vpon ȝoure hond. anoon it
wole perce it þoruȝ out. and in þe same maner it wole do if it
falle vpon a plate of venus or Iubiter into þis watir, it turneþ
hem into lijknes of peerl. who so coude reparale and preparate
kyndely þis fier, wiȝoute doute it wolde quenche anoon a bren-
nyng sijknes clepid þe fier of helle. And also it wolde heele
euery cor[os]if sijknesse. And manye philosophoris clepiþ þis
þing in her bookis sal amarus. al þouȝ þei teeche not þe maistrie
þerof / If it be so þat þis firy watir breke þe glas and renne out
into þe aischen. þanne gadere alle togidere þat ȝe fynde pastid in
þe aischen / and leye it vpon a marbil stoon as afore. and it wole
turne into watir. And þis is a greet priuytee.

To calcine
gold.

Cut gold into
shavings; put
it into a cruci-
ble with
Mercury;
heat it, and it
will crumble
[* Fol. 15b.]
into dust like
flour.
Heat it more
till the mer-
cury goes his
way;

The science to bryng gold into calx / Take fyn gold and
make it into smal lymayl. take a crusible wiþ a good quan-
titee of Mercurie, and sette it to a litil fier so þat it vapoure
not, and putte þerinne þi lymail of gold, and stire it weel togidere / and afterward *wiȝinne a litil tyme ȝe schal se al þe gold
wiȝinne þe Mercurie turned into erþe as soltil as flour. þanne
ȝeue it a good fier þat þe Mercurie arise and go his wey, or ellis

and þe wole þe may distille and gadere it, puttyng þer-þpon a lembike / and in þe ecorisble þe schal fynde þe gold calcyned and reducid into erþe / And if þe wole not make lymayl of gold, þanne make þerof a sotil þinne plate, as þe kan, and putte wiþinne þe Mercurie al warm. and þe schal haue ȝoure desier / And in þis same maner þe may worche wiþ siluir / Thanne take þe calx of þese two bodies, and bere hem openly wiþ ȝou. and þer schal noman knowe what þei ben / And if þe wole bere hem more priuylie wiþoute ony knowynge, þanne meyng hem wiþ pich melt, or wex, or ellis gumane. for þanne noman schal knowe it what it is. And whanne þe wole dissolve ony of þese calces by hem silf. putte eiþir by him silf in a test, or ellis þe pich or þe wex in which þei ben ymme. and anoon schal come out verry gold *and siluer* as þei were tofore.

Now I wole teche ȝou þe maistrie of departyng of gold fro siluir whanne þei be meyngid togidere / Forsoþe þe woot weel þat þer be manye werkis in þe whiche gold and siluir be meyngid, as in giltyng of vessel *and* Iewellis / þerfore whanne þe wole drawe þe toon fro þat oþir. putte al þat mixture into a strong watir maad of vitriol and of sal petre. and þe *siluyl wole be dissolued, and not þe gold. þanne þe haue þat oon departid fro þe toþir / And if þe wole dissolve þe gold to watir. putte þanne yn þe watir corosyue. Sal armoniac. and þat watir wiþoute doute wole dissolve gold into watir.

The science to drawe out of fyn gold v^{ta} essencia is þis / First þe schal reduce gold into calx as I tolde ȝou tofore / þanne take vynegre distillid, or ellis oold vryne depurid fro þe fecis. and putte it in a uessel glasid. and þe liquor schal be in þe heiȝþe of 4. yncis, and þerinne caste þe calx of gold. *and* sette it to the strong sunne in somer tyme, þere to abide / and soone aftir þe schal se as it were a liquor of oyle. ascende vp fletynge aboue in maner of a skyn or of a reme. gadere þat awey wiþ a sotil spone or ellis a feþere. and putte it into a uessel of glas in þe which be putt watir tofore. and þus gadere it manye tymes in þe day into þe tyme þat þer ascende nomore / and aftir do vapoure awey þe watir at þe fier. And þe v^{ta} essencia af þe

or distil it,
and the gold
powder will
be in the
erucible.

A thin plate
of gold will do
instead of
shavings, and
Silver may be
treated like
gold.

To carry
these powders
about,

mix them
with pitch,
wax, or gum,

melting the
mass when
you want the
metal.

How to sepa-
rate gold from
silver when
mixed with it.

Put the mix-
ture into a
solution of
vitriol and
saltpetre, and
[* Fol. 16.]
the silver will
be dissolved.
Corrosive
water and sal
ammoniac will
dissolve the
gold.

[*Nota.*]

How to get
out of gold its
Quinte Es-
sence.

Put calcined
gold into dis-
tilled vinegar
or purified
urine; set it
in a hot sun; a
film will
soon rise;
skim it off;
collect all
such in a
glass vessel
till no more
rise.

Evaporate
the water
left; the re-
siduum

is the Quinte
Essence of
Gold.

[¹ then, MS.
Hart.]

And if you fix
this Quinte
Essence in
our heaven,
it will restore
man to the
[^{*} Fol. 16b.]
strength of his
youth.

Now I have

[Nota.]
told this most
sovereign se-
cret, which
should not be
shewed.

The Quinte
Essence of
gold is best to
heal wounds.

*How to get
its Quinte
Essence out of
Antimony.*

Put powdered
antimony into
distilled vine-
gar; heat it
till the vine-
gar is red;
take away the
red vinegar,
and put fresh;
take that
away when
red. Put the
red vinegar
into a dis-
tiller, and
1000 drops of
blessed wine
shall come
down the
pipe; collect
this; it is an
incomparable
treasure.

[Nota.]

[^{*} Fol. 17.]

It eures the
pain of all
wounds,

and when fer-
mented it
works great
secrets.

gold wole abyde byneþe. And manye philosophoris clepiþ þis
quinta essencia an oile incombustible, þat is a greet priuytee /
And if ȝe wole fixe þis quinta essencia in oure heuene, þat¹ it
may wiþoute doute restore aȝen to man þat nature þat is lost.
and reduce him aȝen into þe vertu of þe strenkþe of ȝongþe. and
also lenkþiþ his lijf into þe laste terme of lijf set of god // Now
forsoþe I haue toold ȝou þe souereynest *priuytee and restorynge
of mannys kynde. and in part greet þing þat schulde not be
schewid / Forwhi. þis oyle. þat is to seie quinta essencia of gold
hath þe mooste swetnes and vertu to a-swage and putte awei þe
ache of woundis. and for to heele woundis, oolde sooris, and
manye wondirful yuelis / Also in þe same maner ȝe may drawe
out of siluir quinta essencie //

The science to drawe out of antimony, þat is, mercasite
of leed, þe vte essencie, is a souereyn maistrie and a priuytee
of alle priuytees / Take þe myn of antimony aforseid,
and make þerof al so soltil a poudre as ȝe kan / þanne
take þe beste vynegre distillid, and putte þerinne þe poudre
of antimonye, and lete it stonde in a glas vpon a litil fier
into þe tyme þat þe vynegre be colourid reed. þanne take þat
vynegre awey, and kepe it clene, and putte aȝen þer-to of oþere
vynegre distillid, and lete it stonde vpon a soft fier til it be
colourid reed. and so do ofte tymes. and whanne ȝe haue gaderid
al ȝoure vynegre colourid. putte it þanne in a distillatorie. and
first þe vynegre wole ascende. þanne after ȝe schal se merueilis.
for ȝe schal se as it wore a þousand dropis of blessid wiyn
discende doun in maner of reed dropis, as it were blood, by
þe pipe of þe lymbike / þe which licour gadere togidere in a
rotumbe / and þanne ȝe haue a þing þat al þe tresour of þe world
may not be in comparisoun of worþines þerto / aristotle seiþ þat
it is his lede in þe book of secretis. al þouȝ he *telle not þe name
of þe antimonye aforseid / Forsoþe þis doþ awey ache of alle
woundis, and wondirfully heelþ. þe vertu þerof is incorruptible
and merueilous profitable / it nedit to be putrified in a rotombe
and seelid in fyme. and þanne it worchip greet priuytees / For-
soþe þe vta essencia of þis antimony þat is reed, in þe which is



þe secrete of alle secretis, is swettere þan ony hony or sugre or ony oþir þing.

The science in þe extraccioun of þe .5¹ essencie from blood, and fleisch, *and* eggis / To ȝou I seie þat in euery elementid þing þe .5. essence remayneþ incorrupte, it schal be þanne þe moost þing of merueyle if I teche ȝou to drawe out þat fro mannys blood reserued of Barbouris whanne þei lete blood. also fro fleisch of alle brute beestis, and fro alle eggis, and oþere suche þingis. for als myche as mannes blood is þe perfist werk of kynde in us, as to þe encrees of þat þat is lost, it is certeyn þat nature þat .5 essence maad so perfist þat wiþoute ony oþir greet preparacioun wiþoute þe veynes, it beriþ forþ þat blood anoon aftir into fleisch. and þis 5 essence is so nyȝ kynde þat [it] is moost to haue² / Forwhi. in it is merueylous vertu of oure heuene sterrid, and to þe cure of nature of man worchip moost deuyn myraelis, as wiþinne I schal teche ȝou / þerfore resceyue of Barbouris of ȝong sanguelyn men, or colerik men, whanne þei be late blood, þe which vse good wynes. take þat blood aftir þat it haþ reste, and cast awey þe watir fro it, and braie it wiþ þe .10. part of comen salt preparate to medieyns of men. and putte it into a uessel of glas clepid amphora, þe which, sotely seele, and putte it wiþinne þe *wombe of an hors, preparate as tofore, and renewe þe fyme oonys in þe wike, or more, and lete it putrifie til al þe blood be turned into watir / and it schal be doon at þe mooste in xxx. or xl dayes, or aftir, more or lasse / þanne putte it in a lembike and distille it at a good fier / what so euere may ascende, putte þat watir vpon þe fecis brayed, meyngynge vpon a marbil stoon, putte it aȝen, and aftir distille it aȝen manye tymes rehersyng / And whanne ȝe haue þis noble þing of blood, þerof þe 5. beyng drawe out / putte aȝen þe watir in þe stillatorie of circulacioun til ȝe bryng it to so myche swetnes *and* an heuenly sauour. as ȝe dide þe brennyng watir. and þis is þe 5 beyng of blood deuyn, and miraelis more þan man mai bileyue but if he se it.

¹ 5 for *fifth*, or *quinte*.

² MS. Harl. reads 'and this fiftē beinge so nighē kinde it is most to haue.'

How to get
its Quinte
Essence from
Man's Blood.

Man's blood
is the perfect-
est work of
nature in us,
and its Quinte
Essence con-
verts blood
into flesh,

and works di-
vine miracles
of healing.
Get from bar-
bers the blood
of young san-
guine men ;
let it stand ;
pour off the
serum ; mix
the blood with
a tenth of
prepared salt ;
put it in an
amphora ; seal
that up ; put
it in a horse's
[* Fol. 17b.]
belly, renew-
ing the dung
weekly till all
the blood
turns into
water ; distil
that ; put the
onteome on
the pounded
feces, and dis-
til over again.

Heat the
water in the
distiller till it
comes to a
heavenly sa-
vour. This
Fifth Being
works mira-
cles hardly
credible un-
less seen.

*To get the
Quinte Es-
sence out of
capouns, beasts,
eggs, &c.*

Grind some of them with a tenth part of prepared salt; put 'em into a horse's belly till they become water, and distil that till it's heaven-sweet.

*To draw the
Fifth Being
out of each
of the Four
Elements, and
to separate
them.*

[* Fol. 18.]

Take any thing rotted and turned into water, as man's blood; put it in a glass distiller, and distil it over into an amphora.

When no more vapour rises, you have drawn out the water.

Put the other 3 elements for 7 days into the same bath,

then into a coal fire, and the water shall rise as oil shining like gold,

the air remaining at the bottom like oil of gold. Put these aside.

Now wole I teche þou to drawe out þe .5 beynge from capouns, hennes, and al maner fleisch of Brut beestis, and from al maner eggis of foulis þat ben holsum and medieynable to ete for mān kynde / Grynde summe of þese þingis forseid, which þat ȝe wil, as strongly as ȝe can in a morter, wiþ þe ȝo part of him of sal comen preparate to þe medicyne of men, as I seide tofore. putte it in þe wombe of an hors til it be turned into water. distille as it is aforeseid, and in þe stillatorie of circulacioun þe watir þat is distillid. putte it in aȝen til it be brouȝt to þe swete heuenly sauour and smel aforeseid /

The science to drawe out þe 5 beynge of euerych of þe .4 elementis and to schewe euerych of þe forseid þing bi hem silf, and þat is riȝt merueylous / I wole not leue for a litil to schewe a greet secreet, how ȝe may drawe out þe 5 beynge of ech of þe 4 elementis of al þe þing rehersid afore, and profitably schewe hem / And þe maner ys *þis / take þat þing putrified and brouȝt into watir. what so euere ȝe wole, as I tauȝte þou tofore. and þat þing be mannes blood brouȝt into watir, of þe which ȝe wole drawe out þe 4 elementis / putte þerfore þat water, or þat blood putrified, in a stillatorie of glas, and sette it wiþinne a pott of watir, and ȝene vndirneþe a fier til þe watir of blood be distillid by þe pipe of þe lembike into a glas clepid amphora, riȝt elene / And whanne no þing may more by þat fier ascende, for certeyn ȝe haue of blood drawen out al oonly þe element of watir / Forwhi. fier of þat bath hath no strenþe to sublyme eyr, or fier, or erþe. and so [take] þo þre elementis, and sette in þe same bath by .vij. dayes þat þei be weel meyngid, and so cloos þat no þing be distillid / aftir þe .vij. dayes take þe stillatorie, and putte it to þe fier of aischen, þat is strongere þan fier of bath clepid marien. and þe watir schal ascende in foorme of oyle schynynge as gold / and aftirward þat no þing more schal ascende, ȝe haue þanne in þe ampulle .ij. elementis, þat is to seie, watir and eyr. and oon from anoþir ȝe schal departe in þe bath, puttynge yn aȝen wher al oonly þe cleer watir schal ascende / and þe eyr schal al oonly remayne iñ þe botum of þe vessel in lijknesse of oyle of gold. þe which oyle þat is gold. þe which oyle

þat is ayr / putte it aside. þanne þer leeueþ ȝitt fier wiþ erþe ; to departe fier from erþe. putte þe element of watir, þat is to seye .iij. lb of watir, vpon j lb af mater / and putte by .vij. daies to encorpere wel as tofore in þe bath of marieñ / Aftirward putte it to þe fier of flawne riȝt strong, and þe reed water schal aseende. þe which gadere togidere as longe as ony *þing ascendijþ. and to ȝou schal remayne an erþe riȝt blak in þe betum. þe which gadere togidere aside/þanne þe redeste watir ȝe schal take. forwhi. þer be .ij. elementis. þat is to seie, þe element of watir and fier. þanne yn þe stillatorie, to þe fier of baþ, cleer watir schal asende. and in þe botum schal remayne þe reed watir, þat is, þe element of fier. and so ȝe haue now first oon oyle, þat is, ayer o side, and watir, and fier, and erþe. and note ȝe weel þat þerfore þe element of watir is putt aȝen to drawe out from erþe fier and eyr, for þei wole not ascende. but þoruȝ þe help of element of watir. bryngre aȝen euerych into 5 beynge wiþ þe vessel of circulacioun as tofore / or ellis reetifie, makynge oon ascende .7 tymes bi an oþir / but first ȝe moste þe riȝt blak erþe of oon hide* nature, in þe furneys of glas mon*, or ellis reuerberacioun, xxij. dayes ealeyne / And for a cause I speke to ȝou nomore of this science. but ioie ȝe, and thanke oure glorious lord god of þese þingis þat ȝe haue had.

The science to fixe alle erþely þingis in nostra 5^{ta} essencia, þat is to seie, oure heuene, þat by her influence þei may ȝeue þerto þer propertees and her hid vertues / oure glorious god haþ ȝeue sich a uertu to oure quinta essence. þat it may drawe out of euery matier of fruyȝt / tree / rote / flour, herbe / fleisch, seed and spice / And euery medicynable þing. alle þe vertues, propirtees, and naturis, þe whiche god made in hem. and þat wiþinne .iij. houris.

Now I haue schewid ȝou a souereyn priuytee, how þat ȝe may wiþ oure heuene drawe out euery 5 essencia from alle þingis aforesaid / þerfore alle necessarie þingis to euery syrup putte yn oure 5 essencie, and wiþinne .iij. houris þat watir schal be sich a sirup, vndirstonde wel, bettir by an hundrid part by cause of oure 5 essencie þan it *schulde be wiþoute it / And

To separate fire from the earth, put 4 lbs. of water on 1 lb. of earth; place it in the Marian bath for 7 days; then in hot flames; [^{*} Fol. 18b.] red water shall ascend and black earth fall.

Pnt the red water into the distiller; pure water shall rise; red water, or fire, shall remain; so you have the 4 Elements separate.

Distil each into its Quinte Essence, or rectify it, and

[* of vnkinde nature. Harl. 853.]

[* of glasse made. Harl. 853.]

thank our glorious God for this bit of knowledge.

To fix all earthly things in our Quinte Essence.

God has given it the power of drawing all the virtues out of every thing in 3 hours.

Put therefore every thing necessary for any syrup into our Quinte Essence, and in 3 hours it shall be 100 times better than before. [^{*} Fol. 19.]

Whatever medicines are put into our Quinte Essence, it increases their power a hundred fold.

so I seie of medicyns comfortatyues. digestyues. laxatyues. restriktyues. and alle oþere; forwhy if þe putte seedis or flouris. fruyȝtis. leeues. spicis. coold. hoot. sweet. sour. moist, do þei good or yuel, into oure ȝ essence. forsoþe sich ȝ essence þe schulen haue þefore. oure ȝ essence is þe instrument of alle vertues of þing transmutable if þei be putt in it, encreessyng an hundrid foold her worchingis //

End of Part I.

Explicit pars prima tractatus quinte essencie:

BOOK II.

Here bigynneth the secunde book of medicyns / The first medicyn is to reduce an oold feble euangelik man to þe firste strenkþe of ȝongþe / Also to restore aȝen his nature þat is lost. and to lenkþe his liȝt in greet gladnesse and perfisþe heele vnto þe laste teerme of his liȝt þat is sett of god / ȝe schal take oure 5^{ta} essencie aforeseid, þat is to seye, mannys heuene. and þerinne putte a litol quantite of 5 essencia of gold and of peerl. and þe oolde feble man schal vse þis deuyn drynk at morn and at euen, ech tyme a walnote schelle fulle / and wiþinne a fewe dayes he schal so hool þat he schal fele him silf of þe statt and þe strenkþe of xl ȝeer. and he schal haue greet ioie þat he is come to þe statt of ȝongþe. And whanne his ȝongþe is recoverid, and his nature restorid, and heelþe had, it is nedeful þat litol and seelde he vse 5 essence / Also it is nedeful þat he vse ofte good wiyn at his mete and at þe soper, in þe which be fixid þe 5. essence of gold as I tauȝte ȝou tofore.

The secunde *medicyn is to heele a man, and make hym lyue, þat is almoost consumed in nature, and so nyȝ deed þat he is forsake of lechis. but if it be þe laste teerme of his liȝt sett of god. ȝe schal ȝeue him oure quinte essence of gold wiþ a litol quantite of watir of celendoyn ȝ[e]drawe, and meyng it wiþ þe oþere þingis aforeseid / and anoon as þe sike hath reseeyued it into his stomak, it ȝeneþ to þe herte influence of naturel heete and of liȝt. and þanne ȝe schal se him rise vp and speke, and wondirfully be comfortid and strenkþid þerby // þanne conforte him wiþ ministracioun of oure quinte essence afore seid, and he schal be al hool / but if it be so þat god wole algatis þat he schal die / And I seie to ȝou truly, þat þis is þe hiȝeste maistrie þat may be in transmutacioun of kynde. for riȝt fewe lechis now lyuyng knowe þis priuytee.

To restore an old euangelic man to the strength of his youth.

Give him our Quinte Es-sence with some of that 1^{ma.} Me. of Gold and Pearl,

a walnut-shell full at morn and eve. In a few days he shall feel only 40 years old. Then let him take little of our Quinte Essence, only that of Gold in good wine at dinner and supper.

2^{da.} Me. [Fol. 19b.] To cure a man given up by his doctors.*

Give him Quinte Es-sence of Gold with celan-dine water,

and he shall rise up and speak. Then comfort him with our Quinte Es-sence, and he shall be cured, unless God wills he shall die. Few doctors now know this highest secret.

3^{ta}. Me.

To cure the Leprosy that is caused by rotten humours.

Use our Quinte Essence, with those of Gold and Pearl;

(or Burning Water, if you have no Quinte Essence.)

Wash the leper with strawberry or mulberry water; this

[* Fol. 20.] is of great virtue,

but is much encreased by our Quinte Essence.

4^{ta}. Me.

To cure Paraly, which comes from viscous humours closing the passages of motive power.

Blessed be God, our Quinte Essence will restore the paralitic. Fix in it the Quinte Essence of euphorbium and the like; and, if God will, the palsied man shall be whole, if you make him a stew of ivy and sage.

Failing Quinte Essence, let him drink Burning Water

The þridde medicyn is to cure þe lepre þat is causid of corrupecioun and putrifaccioun of ony of þe principal humouris of man, but not þe lepre þat comeþ to man of kynde of þe fadir and of þe modir leprous. for it is callid morbus hereditus. ne þe lepre þat is sent af god by his plague. but þat þat is causid oonly of rotun humouris / take oure 5 essence aforesaid. wiþ þe quinte essence of goold and peerl, a litil quantite at oonys, and vse it in maner as I seide afore / and wiþinne a fewe daies he schal be partly hool þerof. and if ȝe haue non preparate redy oure 5 essence. þanne take in þe stide þerof fyn brennynge watir. but þat oþer is bettere.

Also, drawe a water of þe fruyȝt of strawberry or mulbery tree. whanne it is ripe, and waische þe lepre þerwiþ. þis watir is of so greet vertu. for a soucreyn maistir took it a leprous *womman. þat wiþ þe waischinge oonly of þis watir, withynne schort tyme was maad al hool / but sikirly þe vertu þerof is myche worth if it be meyngid with oure 5 essence, or ellis brennynge watir. and þanne it schal be no nede to vse in þis perilous cure venemys, as summe lechis doon.

The 4 medicyn is to cure palsie vniuersel. Forsoþe alle philosophoris seyn þat þe palesye vniuersel comeþ of haþ boundaunce of viscous humouris closyng þe metis of vertu animale, sensityue, and motyue. And þerfore it is necessarie þat þo þingis þat sehal cure þis sijknes be temperate, hoot, and moist, and a litil attractyue, and to þe synous confortatyue / Therfore, blessid be god, makere of kynde, þat ordeynede for þe man paralitike oure 5 essence aforesaid, þat souereynly to him comforþyng. restorynge. and temperatly worshynge / þerfore fixe þerinne þe 5 essence of þo laxatyues þat purgen flewme and viscous humouris. as a litil of euforbie, or turbit, or sambucy. and þanne wiþoute doute, if god wole, þe paralitik man schal be hool wiþ comforþyng and restorynge of kynde. if ȝe make him a stewe hoot and moist with herbis. þat is to seye. eerbe yue, and sauge, þat haue an heuenly strenkþe to conforte þe joynctis, and þe senewis, and þe vertu motyue. and if ȝe haue not redi preparate oure 5 essence, þanne take fyn brennynge watir til it

be redy, and lete þe pacient drynke þerof a litol in fyn wiyn. and also he schal waische al his body and his extremytees wiþ brennyng watir ofte tymes. and lete him vse þis a good while, *and he schal be hool.* /

in fine wine,
and wash all
over with
burning
water.

* The .5 medicyn for a man þat is almoost al consumed, *and waastid* in al his body, and riȝt leene, as þat man þat hath þe tisik *and* þe etik / Forsoþe þe verry cure to heele him is oure 5 essence / Forwhi. it comfortiþ þe feble nature. and þe nature þat is lost it restoriþ, *and* so restorid it preserueþ / And þerfore if ȝe wol restore þe fleisch of a leene manrys body almoost consumed awey. drawe þanne a watir of celidoyne, and take þerof a litol quantite, and meynge wiþ oure 5 essence if ȝe haue it redy, or brennyng watir in stide þerof. and ȝeue it him to drinke, and wiþinne fewe dayes he schal be wondirfully restorid and fat.

[* Fol. 20b.]
5. Me.

*To fatten lean
and consump-
tive men.*

Mix with our
Quinte Es-
sence

a little celan-
dine water;

give it the
patient, and
he shall soon
be wonder-
fully fat.

.6. Me.

*To cure Fren-
sy, Gout, and
troubles from
Devils.*

Dark melan-
choly men are
troubled more
with anxieties
than any
others,

being born
under Saturn,
the wicked
planet.

[* MS. hom.]
Devils gladly
appear to
them and
tempt them,

[* Fol. 21.]

so that they
often fall into
despair and
kill them-
selves.

The cure is
our Quinte

2

The .6. medicyn for passiouns of frenesie. foli. ymagynaciouns and noyous vexaciouns of deuelis, and also for þe goute als weel hoot as coold. certeyn experiance techiþ þat colerik men ȝeueþ to summe ymagynaciouns. and sangueyn men ben occupied aboute summe oþere ymagynaciouns. *and* zitt flewmatik men aboute oþere / but þo men þat habounde in blak coler, þat is, malencoly, ben occupied a þousand part wiþ mo þouȝtis. þan ben men of ony oþer complexioun / Forwhi. þat humour of blak coler is so noyous þat if it a-bounde and a-sende vp to þe heed. it troubliþ alle þe myȝtis of þe brayn, engendrynge noyous ymagynaciouns, bryngynge yn horrible þouȝtis boþe wakynge and slepinge; and siche maner of men ben born vndir þe constillacioun of saturne, the wickide planete / Forsoþe to siche men deuelis wole gladly appere, *and* minister to hem* her priuy temptaciouns wiþinne þe cours of her þouȝtis, and þese men þus * turmentid wiþ þe passiouns of malencoly comounly speke wiþ hem, stryue and dispute wiþ hem silf whanne þei be a-loone. þat ofte tymes oþere folk may heere it / These maner of men þat ben þus turmentid, as weel by passioun of malencoly as of deuelis, ofte tymes falle in dispeir, and at þe laste sle hem silf / þe perfȝt cure of alle þese is oure 5 esseucie anri et

Essence of Gold and Pearls, with a little senna or lapis lazuli.

Burning Water, with a purge, will also cure these diseases.

These medicines put away wicked thoughts, and bring in merry ones; they dispel devils' temptations and despair, and bring a man to reason.

Saturn is an enemy to all creatures,

and has power over foul

[* Fol. 21b.] solitary places, as *Vitas Patrum* says.

The Moon too is full of bane.

Jupiter and Sol, on the other hand, make devils flee,

and betoken the joy of heaven,

as Saturn and the Moon do hell.

perclarum, or ellis brennynge watir in stide þerof, in þe whiche ȝe fixe gold as it is aforeseid. wherinne be putt a litol of senē or watir of funter, or poudre of lapis lasuly, or ellis medullam ebuli, and vse it discreetly. forwhy. not al oonly oure quinte essence auri *et perclarum* heelith þese disesis. / but also brennynge watir in þe which gold is fixid, heclip hem, wiþ a litol of þo þingis þat purgen and casten out blak coler superflue, *and* helip þe splene.

Forsoþe þese medicyns puttiþ awey wickid þouȝtis and an heuy herte malencolious, þei gladith and clense þe brayn and alle hise myȝtis, and brynge yn gladnes and merye þouȝtis. þei putte awey also þe craft of þe feendis temptaciouns, and ymagynaciouns of dispeir þei distroie, *and* make a man to forȝete almaner of yuelles. and naturaly bryngiþ him aȝen to resonable witt. and for as myche as saturne þe planete naturaly ys coold and drye. and is enemye to al kynde / Forwhy, euery snow. euery hayl, euery tempest, *and* also þe humour of malencoly comeþ of him. *and* he haþ his influence vpon derk leed, *and* vpon derk *placis vnder þe erf¹, foule and stynkyng. and derke wodis, and vpon foulc, horrible, solitarie placis, as it is preued in *vitas patrum*. þat is to seye, in lyues *and* colaciouns of fadris / And also þe moone, naturally coold and moist, haþ his influence vpon þe nyȝt, and vpon myche moisture, and vpon þe placis whanne 4. weyes metiþ togidere. forsoþe in alle siche placis þei wole a-bide and schewe hem to her foloweris / but forsoþe þo þingis þat ben of þe nature of Iubiter and of sol, goode planetis, arne displesynge to him, and contrarie, and naturaly. deuelis fle awei fro hem. for þei haue greet abhominacioun of þer virtuous influence / þerfore it schewiþ weel þat þo þingis þat ben in þis world. summe þer ben þat bitokene þe glorious yoie of heuene. and summe þing þat figure þe darknesse of euerlastynge peynes of helle / Forsoþe þe sunne and iubiter, goode planetis, *and* gold, pure metal, and alle pure þingis þat gladen a man, figuraþe by resoun þe ioie of heuene / and blak Satyne, and þe spotty moone, figure *and* bitokene þe condicioun of helle / and

¹ Erf = erþe.

siþ þat deuelis be dampned, *and* ful of wreche of helle. þerforþ þei hate þe cleynesse *and* þe ioie of oure lord god *and* of his seyntis / also þei haten þe sunne and his cleernes, and pure þingis þat maken a man glad. and naturaly it plesiþ hem to dwelle in derk, *and* in blak, orrible, stynkyng placeis, in heuynesse, wreche, *and* malencoly, *and* in þo þingis þat pretende þe condicioun of helle / And siþ oure 5. essence aforesaid is so heuenly a þing, *and* by sotil craft *brouȝt to so myche swetnes, it is so souereyn a medicyn þat it may weel be lijkned to þe ioie of paradice. forwhi, it makiþ a man liȝt, iocunde, glad, and merie, *and* puttis awaye heuynesse¹, angre, malencoly, *and* wraȝþe, þe whiche þat deuelis loue / **et ideo nostra 5 essentia digne vocatur celum humanum** / Also if a man be traueylied wiþ a feend, and may not be delyuerid fro him. lete him drinke a litil quantite of oure 5 essence, wiþ 5 essence of gold *and* peerl, and wiþ an erbe callid ypericon, i.[e.] fuga demonum, and þe seed þerof grounden *and* afterward distillid, *and* þe watir þerof a litil quantite medlid wiþ þe oþere 5this essencis. *and* anoon þe deuel wole fle awaye fro him *and* fro his hous.

Also for þe goute, hoot or cold, þe pacient schal drynke oure 5. essence wiþ a litil quantite at oonys of þe letuarie de succo rosarum. and lete him vse þis letuarie a litil at oonys eech oþere day. til superflue humouris be purgid / but he schal vse euery day a litil of oure 5. essence with 5 essence of gold *and* peerle, *and* wiþinne a fewe dayes þe pacient schal be hool. //

The .7. medicyn, for to heele yeche, *and* for to distrie lies² þat ben engendrid of corrupt humouris. take oure 5 essence bi him silf a-loone and vse to drynke þerof a litil quantite at oonys / and take also a litil quantite of Mer[curie?]. *and* mortifie it wiþ fastynge spottil, *and* medle it wiþ a good quantite

Devils hate the joy of God and the brightness of the sun; they delight in stinking places, and melancholy, and hell-like things.

But our Quinte Es-
sence is hea-
venly,

[* Foi. 22.]
like the joy of
Paradise, and
drives away
anger and all
that devils
love, so that it
is fitly called
'Man's Hea-
ven.'

To deliver a
man from a
devil,—give
him some of
our Quinte
Essence with
that of gold
and pearl,
and St. John's
Wort water:
at once the
devil will flee
away.

*To cure the
Gout.*

Take a little
Quinte Es-
sence and
Rose-juice
electuary,
and use daily
our Quinte
Essence with
that of Gold
and Pearl.

.7. Me.

*To cure the
Itch and de-
stroy Lice.*

Drink Quinte
Essence.
Mix Mercury
with spittle,

¹ houynesse MS.

² "A lous is a worme with many fete, & it commeth out of the filthi and onclene skynne, & oftentymes for faute of atendance they come out of the fleshe through the skynne or swet holes.

To withdryue them / The best is for to wasshe the oftentimes, and to chaunge oftentymes clene linnen."—*The noble lyfe and nature of man, Of bestes, serpentys, fowles, and fışshes y^e be moste knownen.* Capitulo. C. xix.

Stavesacre
and Burning
Water. Wash
the body or
head where
the itch and
lice are.
[* Fol. 22b.]

.8. Me.

To cure Quartan Fever.

The Quartan
arises from
too much
black choler,

and lasts a
year or more.

To cure it
soon,
drink our
Quinte Es-
sence;

if you have it
not, put pith
of white dwarf
elder in Burn-
ing Water,
and take a
walnut-shell
full morning
and evening.

Or, take what-
ever purges
black choler,
put it into
Burning
Water; make
small pellets
of it, and take
one, and then
two, gradu-
ally.

[* Fol. 23.]

It is said that
a tooth from a
live beast
heals the
Quartan, and
the juice of
Hen-bit or
Chickweed
put in a man's
nostrils.

of poudre of stafi-sagre, *and* þanne put it in to a greet quantite
of brennynge water, *and* þanne waische al his body, or ellis þe
heed where þe ieche *and* þe lies ben. *and* vse þis medicyen .2. or
.3. *and* þe sijk *man schal be hool.

The .8. medicyen for to cure the quarteyn and alle þe
passiouns þat comeþ of malencoly in manrys body and þe
maistrie to purge malencoly. and þe schal vndirstonde þat þe
quarteyn is gendrid of myche haboundaunce of malencolye þat
is corruptid withynne þe body, and for þis humour is erþely,
coold, *and* drie, of þe nature of slowe saturne. þerfore þe accesse
of þis sijknes ben slowe, and it duriþ comounly yn a man a zeer
or more, and it puttiþ fro him gladnesse, *and* bryngiþ yn heuynes
more þan oþere feueris do / If ȝe wole heele þis sijknes in schort
tyme, lete þe pacient vse to drynke oon 5 essence, and he schal
be al hool hastily / forwhi ; it consumeþ þe corrupt superflue
humouris, *and* reducit nature to equalite, and bryngiþ yn glad-
nesse, *and* chasiþ a-wey heuynes *and* malencolie. and if it so be
þat ȝe haue nouȝt oure 5 essence / þanne take j lb of þe beste
brennynge watir. and þerinne putte medullam ebuli. and namely,
þe white, if ȝe may haue it / of þis watir ȝeue to þe pacient,
morowe and euen, a walnot schelle ful at oonys. and he schal
be al hool / or ellis þus. take what þing ȝe wole þat purgiþ
malencolye. and putte a litil þerof into brennynge watir. *and*
vse þat laxatif maad into smale pelotis, wijsly resceyuyng riȝt a
litil at oonys, as oon litil pelot, and preue þerby how it worchiþ.
þanne anoþer tyme .ij. at oonys, if it be nede / so þat þe mater
be a litil digestid and a litil egestid. for bettere it is to worche
a litil *and* a litil at oonys, þan sodeynly greue þe nature. forwhi,
two litil pelotis laxatif meyngid wiþ brennynge watir *wole
worche more myȝtily þan .8. pelotis wole do bi hem silf /

Also philosophoris seyn þat a tooþ drawe out from a quyk
beest, born vpon a man, delyueriþ fro þe quarteyn / Also
þei seyn þat if þe yuis of þe eerbe þat is callid morsus galline
rubri be putt in hise nose-þrillis whanne he bigynneth to suffre
þe accesse of þe quarteyn, he schal be hool, wiþ þe grace of
god.

The medicyn to heele þe feuere contynuele ; alle philosophoris seyn þat þe feuere contynuele is gendrid of putrifaccioun of blood and of corrupeioum of humouris in it / þerfore þe cure þerof is to purge blood. and to putte awey þe corrupeioum of it, *and* þe humoris vneuene to make euene, þe nature lost to restore, and so restorid to kepe / Forsoþe alle þese þingis worcheþ oure quinte essence. and þerfore it curiþ perfisþtly þe feuere contynuele / and þouȝ brennynge watir caste out fro blood watry humouris and corrupt. ȝitt take it nouȝt in þis cure / forwhi ; þouȝ brennynge watir be .7. tymes distillid, ȝitt it is [not] fully depurid fro his brennynge heete, *and* þe .4. elementis / but siþ oure 5. essence is not hoot, ne moist, coold, ne drie. as ben þe 4. elementis / þerfore it heclip perfisþtly þe contynuel feuere ; namely wiþ commixtioun of þe 5 essence of gold *and* peerle / and if ȝe wole strenkþe ȝoure medicyn, þanne putte yn oure 5. essence a litil quantite of pulpa cassie fistule / or ellis þe iuys of þe eerbe mercuriale. *and* if it so be þat oþer humouris habounde to myche with blood. þanne take þo laxatyues þat kyndely wole *purge hem, as comoun bookis of fisik declareþ.

The 10. medicyn to cure þe feuere tertian, þe which is causid of putrifaccioun, or reed coler to myche haboundyng / to cure þees sijknes tak oure 5 essence, or ellis fyn brennynge watir. but þe firste is bettere. and putte þerinne a litil of rubarbe or of summe oþer laxatiue þat purgiþ reed coler. and a greet quantite of watir of endyue. and vse þis medicyn at morowe *and* euen. and þe pacient schal be hool wiþoute doute.

The 11. medicyn is for to heele þe feuere cotidian. þe which is causid of putrifaccioun of flewme to haboundyng / and siþ flewme is coold and moist. oure 5 essence. (and in his absnee take good brennynge watir.) haþ strenkþe and vertu to consume þe rotun watery inordinat and to myche coold humide / þerfore take oure 5 essence or brennynge watir. and putte þerinne a litil of euforbij. turbit, or sambuci, or sum oþir þing þat purgiþ flewme, and vse it morowe and eue, *and* þe pacient schal be hool.

9th. Me.*To cure con-**tinual Fever.*
It arises from putrefaction of blood and corruption of humours.Our Quinte
Essence cures
this, (tho'
Burning
Water does
not,)if mixed with
Quinte Es-
sence of Gold
and Pearl,and a little
Cassia or Herb
Mercury.

[* Fol. 23b.]

10. Me.

*To cure Ter-**tinian Fever.*
Take Quinte
Essence, with
Rhubarb and
Eudive water,
morn and eve.

11. Me.

*To cure Daily**Fever.*

Take our

Quinte Es-
sence, and a
little Euphor-
biun, &c.

.12. Me.
*To cure Ague
Fever and
Lunacy.*

This fever
comes of cho-
ler inflamed,

and is accom-
panied by
lightheaded-
ness.

[* Fol. 24.]

As the patient
sees black,
gold, or red
things, so the
different hu-
mours are in-
flamed.

Burning
Water should
not be taken,

but Quinte
Essence of
Gold and
Pearl shold-
with that of
Rose water,
Violet, &c.

*To cure or as-
swage Frenzy
and Madness.*

Wrap the
head and feet
in, and smell
at, Popilion
(with Vinegar
mixed), and
Rue.

13^{ma}. Me.

*To cure
Cramp.*

Use our
Quinte Es-
sence or Burn-
ing Water.

The .12. medicyn for to cure þe feuere agu, and þe lunatik man and womman / discreet maistris seyn. þat þe feuere agu. comounly is causid of a uyolent reed coler adust, and of blood adust, and of blak coler adust, and sumtyme of oon of þese adust, and sumtyme of two togidere. and sumtyme of .3. togidere / and þerfore þe feuere agu is þe posityue degree. and in þe superlatyue degree, comparatif gree *and* superlatif gree / For þe feuere agu haþ comounly alienacioun of witt, *and* schewyng of þingis of fantasy / And ȝe schal knowe weel whiche ben þe humouris adust þat causen þe feuere, be þese *tokenes / Forwhi, if þe pacient sciþ þat he seeþ blak þingis. þanne blak coler, þat is, malencolie is adust / *and* if he se þingis of gold / reed coler is adust / if reed þingis, and schewyng of blood. þanne blood is adust / And if he sciþ þat he seeþ alle þese .iij. þingis. þanne alle þe humouris ben adust / For as myche as brennyng watir ascendip to þe heed. and gladly wole a man drynke / And siþ þat feuere agu. regneþ in þe regiouen of þe heed / þe philosophoris councelis þat þe pacient schal not resceyue it in þis sijknes / but it is nedeful þat he take oure 5 essence af gold and of peerl, meynging þe 6 part of 5 essence of watir of rose, violet, borage, and letuse / and þanne ȝe schulen haue an heuenly medicyn to cure perfly þis sijknesse.

For to cure þe frenesye and woodnes, or ellis at þe leeste to swage it / take a greet quantite of popilion. and þe beste vynegre þat ȝe may haue. and a good quantite of rewe domestik, weel brayed, and meyngid wiþ þese forseid þingis, and biclippe þe heed and þe feet of þe pacient with þis medicyn. and sum þerof putte to his nose-þrillis. þis medicyn anoon puttiþ awey þe frenesye *and* þe schewyng of fantasies / it curiþ also wode men *and* lunatike men. and it restoriþ aȝen witt and discrecioun. *and* makiþ al hool and weel at eese.

The .13. medicyn is to put a-wey þe craumpe fro a man. for as myche as wise men seyn þat þe craumpe cometh of þe hurtyng *and* þe febilnes of þe senewis, as it schewiþ sumtyme yn medicyns maad of elebore, þer is no þing þat puttiþ awey þe

eraumpe as doip oure 5 essence aforeseid, or ellis * brennynge watir in stede of it. [* Fol. 24b.]

The .14. medicyn, to caste out venym fro manrys body / take oure 5 essence, and putte þerine fleisch of a cok, neysch soden *and* sotilly brayed, note kernelis, fyn triacle, radisch, *and* garleek smal brayed, and oþere þingis þat ben goode to caste out venym, as comoun bookis of fisik declarip / And also, to comforte þe herte, putte yn oure forscid 5. essence, þe 5. essence of gold and of peerl. and he schal be delyuerid þerof *and* be hool.

The .15. medicyn, to make a man þat is a coward, hardy and strong. and putte a-wey almaner of cowardise and drede / I seye þou forsoþe þat no þing may telle alle þe myraclis vertues þat god haþ maad in oure 5 essence. and not al oonly in him. but also in to his modir. þat is to seye, fyn brennynge watir ; for to cure þis sijknesse. take a litil quantite of oure 5 essence. *and* putte þerto double so myche of brennynge watir. and a litil quantite of þe inys of cerbe pionie and of saffron distillid togidere. and a litil of 5 essence of gold and of peerl, and zeue it him to drinke. and aftir sodeynly, as it were by myracl, þe coward man schal lese al maner drede and feyntnes of herte. and he schal recouere strenkþe þat ys lost by drede, and take to him hardynesse. and he schal dispise deep. he schal drede no perelis, and passyngly he schal be maad hardy. þis is trewe, for it haþ ofte tymes by oolde philosophoris [bene] preued / þerfore it were a greet wisdom þat cristen princis in bateilis aȝen heþene men hadde wiþ hem in tonnes brennynge watir þat þei myȝt take to euery fiȝtynge man half a riȝt litil cuppe ful þerof to drynke in þe bigynnyng of þe batel. *and* þis priuyte owith to be hid from alle enemyes of þe chirche, and also * princeis and lordis ministringe þese þingis schulde not telle what it is.

The .16. medicyn aȝens þe feuer pestilenciale, and þe maistrie to cure it ; forsoþe holy scripture seiþ þat summe tymes oure lord god sendip pestilence to sle summe maner of peple, as it is seid deutronomium 28 in þis maner “ Si

14^{ma.} Me.*To cast poison out of a man's body.*

Take our Quinte Essence, with cock's flesh, nut-kernels, &c., and Quinte Essence of Gold and Pearls.

15^{ma.} Me.*To make a Coward bold and strong.*

Give him our Quinte Essence with twice as much Burning Water, and a little Peony juice and saffron, and Quinte Essence of Gold and Pearl.

The coward shall lose all faintness of heart, despise death, and dread no perils.

Therefore Christian Princes should have tuns of Burning Water, and give every fighting man a cup before battle with [* Fol. 25.] the heathen.

16^{ma.} Me.*To cure Pestilential Feuer (when not sent as a punishment by God).*

God says in Deuteronomy xxviii. that if men will not hear His voice and obey His commandments, pestilences shall come on them.

These plagues a man would be a great fool to presume to cure;

but all other pestilences

from evil planets may be cured by our Quinte
[*Nota bene.*]
Essence with Aloes, Euphorbium, &c.,
[* Fol. 25b.]

and a laxative Quinte Essence that will send the patient to stool once a day.

He must also take every morning an egg-shell-full of Burning Water, and 2 or 3 pestilence pills in our Quinte Essence, and smoke his

audire nolueris¹ vocem domini dei tui, ut custodias et facias omnia mandata eius, veniant super te omnes maledicções; iste maledictus eris in ciuitate &c.” et infra. “ad-iungat tibi pestilenciam donec consumat te de terra, percuciat te dominus egestate, febre, et frigore, ardore et estu, et aere corrupto ac rubigine, et persequatur donec pereas” hec ibidem, et infra “percuciat te dominus vlcere egypti et partem corporis per quam stercora egerantur. scabie quoque, et prurigine, ita ut curari nequeas, percuciat te dominus necessitate ac furore mentis” // Therfore a gret fool were he þat wolde presume to cure þese plagis of pestilence þat ben vncurable, þat ben sent of god to ponsche synne // Also ȝe schal vndirstonde þat men may die in .iij. maners. in oon maner by naturel deeþ in þe teerme þat is sett of god / In anopir maner bi violent deeþ. and also in þe .iij. maner occisionaly wipinne þe teerme þat is sett of god. as þo men þat to myche replecioun, or to greet abstynence or by disperacioun, or ellis by negligence, sle him silf / but sikirly alle oþere maner of feueris pestilence þat god suffriþ to come to mankynde by perilous influence of yuele planetis, by þe grace of god and good gouernaunce may be curid partialy wiþ oure 5. essence. and þerinne putte a litil of aloes epatik and euforbij, and a litil of ierapigra galieni and of 5 essence, of þe rote of lilie and also of gold and peerle, capilli veneris *and ysope. for þese þingis ben nedeful to siche feueris and apostemes / it is nedeful also þat wiþ þese þingis þer be sich a quinta essencia laxatyue þat wole purge þe superflue humouris þat abounde. and þat þe pacient so myche resceyue in a natural day þerof þat he may go weel oonys to sege. and so lete him vse þis laxatif .3. in þe woke; But be weel war þat he take wiþ oure quinta essencia but riȝt a litil quantite of þe laxatif at oonys, as I tolde ȝou tofore, for peril þat miȝte bifalle. and euery day take he by þe morowe an eye-schelle ful of good brennyng watir, and þe corrupt eyr schal not noye him, and also vse in þe dayes. two or þre smale pelotis pestilenciales in oure 5 essencia, or in brennyng watir, and al þe hous of þe pacient schal be encensid

¹ MS. velueris.

strongly .ij in þe day wiþ frank-encense. mirre. and rosyn. terbentyn and réwe. and þis is perfiȝt cure for þe feuere pestilence / And þus ȝe may wiþ þis 5 essencijs cure alle þese sijknesses aforesaid, and manye oþere, as it were by myracle, if ȝe worche disc[r]eetly as I haue toold ȝou tofore / Now here I make an eende of þis tretis þat is clepid þe mooste and þe souereyneste secrete of alle secretis. and a passyngre tresour þat may nouȝt fayle // O quantum malum foret, si hic liber perueniret ad manus hominum mundanorum, ad noticiam tirannorum, et ad seruicium reproborum. quia sicut sancti per hunc librum poterunt continuare opera vite christiani diuicius et vehemens, ita et reprobi possent peruerso vsi diuicius perseuerare in malo. ego autem, quantum in me est, propter solos sanctos librum hunc constituo, et ipsum custod[ia] ihesu Christi commendo nunc et in eternum // = //

house with
frankincense,
&c.

Here is an end
of this most
sovereign of
all secrets.

What ills will
befall if it gets
into tyrants'
and repro-
bates' hands
and prolongs
their life in
evil. I will
keep it f r
holy men
alone; and I
commend it
to Christ's
keeping now
and ever.

Explicit librum de maximis secretis essencie quinte &c.

NOTES

ON THE CHEMISTRY OF THE TEXT

BY C. H. GILL, ESQ. OF UNIVERSITY COLLEGE, LONDON.

P. 4. Direction to submit any wine *that is not sour* to distillation. (*Sour* wine is deficient in alcohol; that body having been changed into acetic acid by oxidation.) In the language of the mystical ideas which prevailed in the dawn of Chemistry, the colouring matters, sugar &c. of the wine are called 'the .4. elementis,' or as it were the 'rotten faeces of wine' ??

The direction to distill the wine seven times is a good practical suggestion for the obtaining of strong alcohol which will burn well. Then follows a description of the distilling apparatus, which seems to have been arranged, to ensure a very slow distillation, so as to obtain a product as colourless and scentless as possible.

P. 5. The second way to make the Quinte essence depends on distillation of alcohol by means of the heat of fermenting horse-dung; also the fifth manner.

P. 6. The directions for gilding burning water are all nonsense; but as the writer had no means of testing the truth of his statements, they may have been made in good faith.

P. 7. The idea which he expresses, that this gilt burning water will make you well and young, is difficult to explain, except on the assumption that, it being the strongest of alcohol, a very little served to produce that elevation of spirits which seemed to bring back the spring of youth.

P. 7, l. 6 from the bottom. The word *liquibles* in the text does not mean liquids, for a liquid cannot be made hot enough to be *quenched*. If the original *liquibles* cannot be retained I should substitute the word *liquiables*, meaning those things which can

be liquefied by heat. Indeed in the next passage we find stated that if Saturn (the alchemists' mystical name for Lead) be quenched &c., and that if then Mars (Iron) be quenched in the same liquid, it will acquire the softness of Saturn. Or if you quench lead in spirit which has had iron first cooled in it, it becomes hard. .

Of course there is no truth whatever in the above statements.

P. 8. The fire without coals &c. is 'corrosive sublimate,' most probably containing an excess of Sulphuric acid (vitriol) as an impurity. If Copper (Venus) or Tin (Jupiter) be dipt into this solution of mercury they will have a deposit of mercury formed on their surface, which will give them a pearly appearance.

P. 8. To bring Gold into calx. When gold is treated in the way directed, a fine powder of gold of a brown or yellow colour is left. This might readily have been mistaken for a calx by those who had no clear ideas of what calx really was.

P. 9. The departing of gold from silver is essentially the same as the plan practised at the present day.

To get the Quintessence of Gold. I can make nothing of the directions, that is, I cannot see that they (the directions) hide any real truth.

P. 10. How to get the Quintessence of Antimony. I can make nothing of this part, and can only suggest that the vinegar used contained hydrochloric acid, and when distilled with 'Myn Antimony' (native sulphide of antimony) gave a distillate of Chloride of Antimony containing some 'kermes' which is red.

From this point onward there is little or nothing that can be explained by a Chemist.

G L O S S A R Y.

Agu, p. 22, l. 1, 'Intermittent Feaver, commonly called an *Ague*, has certain times of Intermission or ceasing ; it begins for the most part with Cold or Shivering, ends in Heat, and returns exactly at set Periods.' *Phillips.*

Aischin, p. 4, l. 10, ashes.

Amphora, p. 11, &c., 'a large vessel which derived its name from its being made with a handle on each side of the neck, from ἀμφὶ on both sides, and φέρω I carry.'

Dict. of Gr. and Rom. Ant.

Anele, p. 6, l. 26, &c., heat?

Apostemes, p. 24, l. 24, imposthumes, boils.

Appeire, p. 3, l. 12, impair, worsen.

Arreins, p. 2, l. 25, spiders.

'Cassia Fistula (Lat.), [p. 21, l. 16], Cassia in the Pipe or Cane, a kind of Reed or Shrub that grows in *India* and *Africa*, bearing black, round, and long Cods, in which is contain'd a soft black Substance, sweet like Honey, and of a purging Quality.' *Phillips.*

Colaciouns, p. 18, l. 21, ?comments, homilies.

Comounne, p. 3, l. 35, communicate.

'Continual Feaver [p. 21] is that whose Fit is continu'd for many Days ; having its times of Abatement, and of more Fierceness ; altho' it never intermits, or leaves off.' *Phillips.*

Deedly, p. 3, l. 24, liable to death, mortal.

Departynge, p. 5, l. 14, parting, separating.

Depurid, p. 9, l. 27, purified.

Distillatorie, p. 10, l. 24, a still. Randle Holme, (*Academy*, p. 422, col. 2,) speaks of a Still or Distillatory Instrument, and further on, iv., 'He beareth Sable, the Head of a Distillatory with 3 pipes ; having as many Receivers or Bottles set to them.'

'Ebulum or Ebulus (Lat.), [p. 18, l. 3] the Herb *Wall-wort*, *Dane-wort*, or *Dwarf-elder*.' *Phillips.*

Encorpere, p. 13, l. 4, ?mix.

Euforpii, l. 21, l. 3 bot. 'Euphorbia, the *Libyan Ferula*, a Tree or Shrub first found by King *Juba*, and so call'd

from the Name of his Physician *Euphorbus.*' *Phillips.*
Euphorbium, 'the gummy Juice or Sap of that Tree much us'd in Physick and Surgery.' *Phillips.*

Funter, p. 18, l. 3. ?
Fyme, p. 10, l. 2 bot., mud, clay.

Gerapigra galieni, p. 3, l. 29, *ιερα πικρα Γαληνου.*
Giltid, p. 7, l. 3, having the properties of gold communicated by it.

Hide, p. 13, l. 18, ? for *hidens*; compare the Harleian reading 'unkinde.'

Kynde, p. 1, l. 12, all creatures; l. 13, nature, tone;

'Lapis Lazuli [p. 18, l. 3] a kind of Azure or Sky-colour'd Stone, of which the Blew Colour call'd *Ultragmarie* is made . . . much us'd in Physick.' *Ph.*

Lembike, p. 9, l. 2, 'Alembick or Limbeck (Arab.), a Still, a Chymical Vessel used in Distilling, shaped like a Helmet, and towards the Bottom, having a Beak or Nose, about a Foot and a half long, by which the Vapours descend. They are commonly made of Copper tim'd over on the inside, and often of Glass.' *Phillips.*

Liquibes, p. 7, l. 6 bot., melt-able metals.

Lymayl, p. 8, l. 6 bot., Fr. 'limaille: f. File-dust, pinne-dust.' *Cotgrave.*

Marien Bath, p. 12, l. 7 bot., Balneum Mariæ, a Chemist's bath. 'Bain de Marie. Maries bath; a cauldron, or kettle full of hot water.' *Cotgrave.*

Medle, p. 19 last line, mix.
Medulla, p. 18, l. 3, pith.
Mercasite, p. 10, l. 14, 'a kind of Mineral Stone, hard and brittle, partaking of the Nature and Colour of the Metal it is mixed with; some call it a Fire-Stone.' *Phillips.*

Mercuriale, mercurie, p. 21, 19, &c., 'Mercury . . . among Chymists . . . signifies Quick-silver; and is also taken for one of their active Principles, commonly call'd *Spirit* . . . Also the Name of a purging Herb of which there are two sorts, viz. *Good Harry* and *Dog's Mercury.*'

Morsus Gallinæ, the Herb Henbit or Chick-weed. *Phillips.*

Mortifie, p. 19 last line, 'Among Chymists to change the outward Form or Shape of a Mixt Body; as when Quick-silver, or any other Metal, is dissolved in an *acid Menstruum.*' *Phillips.*

Neischede, p. 7, l. 2 bot., made nesh or soft.

Oo, p. 4, one.

Popilion, p. 22, l. 24; 'Populeum, an Ointment made of Poplar buds, of a cooling and allaying Quality.' *Phillips.* Fr. 'Populeon. Popilion, a Pommillion; an ointment made of blacke Poplar buds.' *Cot.*

'Quartan Ague [p. 20] is that whose Fit returns every fourth Day.' *Phillips.*

Quintessence is defined by Phillips as 'the purest Substance drawn out of any Natural Body; a Medicine made of the efficacious active Particles of its Ingredients separated from all *Faeces* or Dregs; the Spirit, chief Force, or Virtue of any thing.'

Reme, p. 9, l. 5 bot., A.-S. *reoma*, a strap, thong.

Reparale, p. 8, l. 21, ?

Restreyne, p. 7, l. 8, retain.

Reward, p. 2, l. 4, 7, regard.

Rotombe, p. 10, l. 3 bot., a chemist's vessel of some kind.

Sambucy, p. 16, l. 7 bot., 'Sambucus, the Elder-Tree; a Shrub of very great use in Physic.' *Phillips.*

Stafisagre, p. 20, l. 1, 'Staphisagria, the Herb Staves-acre, or Lice-bane.' *Phillips.*

'Tertian Ague or Feaver [p. 21] is that which intermits entirely, and returns again every third Day with its several Symptoms at a set Time.' *Phillips.*

To, p. 1, l. 16, too.

Triacle, p. 23, l. 5, cordial, 'Treacle, a Physical Composition, made of Vipers and other Ingredients.' *Phillips.*

Turbit, p. 16, l. 7 bot., 'Turbit, Tripoly, an Herb called Turbith, or blew Camomel.'

Turbith, an Herb so call'd by the Arabians, which grows in Cambaya, Surat, and other parts of Asia; a dangerous Drug upon account of its violent purging Quality.' *Ph.*

Woodnes, p. 22, l. 23, wildness, madness.

Ypericon, p. 19, l. 16, 'Hypericon, St. John's-Wort, an excellent Herb for Wounds, and to provoke Urine.' *Ph.*

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